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"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.

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July, 1876.

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D R. SLADE.

"THE SPIRITUALIST" OF SEPT. 29TH CONTAINS
ALL THE EVIDENCE ON BOTH SIDES.

WHICH was given for and against Dr. Slade
in the *Times* newspaper. It contains a reprint of
the letters in the *Times* from Professor Lankester, F.R.S.; Dr.
H. B. Donkin; Colonel Lane Fox, president of the Anthro-
pological Institute; Dr. Carter Blake; Mr. C. C. Massey,
barrister-at-law; Mr. J. A. Clarke; Mr. A. B. Wallace,
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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME TEN. NUMBER FOUR.

LONDON, FRIDAY, JANUARY 26th, 1877.

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY AND C. CARTER BLAKE, DOG. SCI.

THE *Revue Spirite* for January, 1877, opens with a retrospect of Spiritualism at home and abroad during the year 1876, and contains, in addition, reports of the establishment and progress of certain foreign societies, to which we will allude further on. Altogether, this number of the *Revue* is fraught with interest and instruction.

Among the events of the past year prominence is given to the spread of the works of Allan Kardec, by their translation into foreign languages. Two of these—*The Spirits' Book* and *The Mediums' Book*—have been published in England; a third—also like the two former, from the able pen of Miss Anna Blackwell—*Heaven and Hell*, will soon be ready for the press. M. Refugio Gonzales, of the Spiritualist Society in Mexico, has translated Allan Kardec into Spanish, and in Spain itself his works are passing through a second edition. In Holland, M. Plate, of Arnhem, has translated and published at his own cost four volumes out of five of the Kardec series, and at Constantinople M. Angelos Nicolaides has rendered *The Spirits' Book* into Greek. Among home events, the *Revue* speaks with gratitude and satisfaction of the visit of Mr. A. Calder, president of the National Association of Spiritualists, and of his noble though unsuccessful efforts on behalf of M. Leymarie; also of the short stay in Paris of the secretary of the same Association. Although the year was one of persecution for French Spiritualism, the *Revue* is full of hope for the future, and is looking forward to the pleasure of welcoming to his home and friends, as well as to public activity, *ce cher prisonnier*, the patient and undaunted Leymarie.

Among the new Spiritualist societies founded during the year 1876, the *Revue* notices the *Pneumatologico-psychological Academy* at Florence from one of whose officers, Signor de Bozzi, a long letter is inserted. One of the chief objects of the society is to establish a centre of action, and to invite co-operation from other Italian societies as the best means of strengthening the cause, and of doing efficient work. The same declaration is made by the society of Santiago in Chili, as explained in a communication from Signor B. Etcheverry to the Paris society.

The *Messenger de Liège* contains evidence of much activity among the Belgian Spiritualists. Healing mediums—of which there appear to be a large number in both Belgium and France—are warned against an “imprudent” use of their gifts in the present watchful attitude of the administrators of the law.

A little pamphlet, issued fortnightly at Ostend, and of which we have received three numbers, called *Letters to Children on Spiritualism*, places the subject within the comprehension of all but the very youngest. We have formerly seen a little Catechism with the same object. Systematised teaching of the truths of Spiritualism has not yet been attempted in England, and in this respect we are certainly behind our Continental brethren.

The Spiritualists in the sister country, Holland, are also entitled to their full meed of praise on the score of activity. Of the work just published by M. Riko, a separate notice will be given.

Before leaving our French correspondents, we must advert to an interesting and friendly letter we received some weeks ago from M. Favre Clavairoz, French Consul at Trieste. This gentleman is a non-reincarnationist, and at one time entered into an ardent and protracted discussion with Miss Anna Blackwell in the pages of *Human Nature* and the *Revue Spiritualiste* of M. Piérart, on “Spiritualism versus Reincarnation.”

Finding, to use M. Clavairoz's own expression, that the “way of polemics” was only the “way of strife,” he with-

drew from the arena; but having heard that the President and Secretary of the British National Association had visited the Editor of the *Kardec Revue* in prison, M. Clavairoz thinks that the true path to union between the professors of differing creeds has been opened and rejoices accordingly.

We have been glad to receive the New Year's number of *Psychic Studies*. Last year the Editor gave reasons to fear that it might be suspended, partly because it found so little support in Germany, and partly because it was his intention, if possible, to found a similar magazine in Russia. The Russian Government, however, would not permit the publication of such a journal, and the opposition of the Scientific Committee, followed by the persecution in England, determined M. Aksakof to uphold the *Psychic Studies* in Germany at any cost. The introductory paper in the January number sounds a warlike note, and ends with the following words:—“The high priests of a glorified matter-worship feel the ground tottering beneath their altars, and in their helpless rage imagine that they can avert the destruction of their reign by the overwhelming force of nature, by simply enlisting the help of the police, the magistracy, and the jail! The sight is instructive. Our present experience will be historical. At such a time as this the standard-bearers of Spiritualism cannot desert their posts. Persecution has begun, and victory is at hand.” The remainder of the number is chiefly occupied with the evidence in the Slade case, the reports of the meeting of the Psychological Society of Great Britain, and passing Spiritualistic events in England and America.

The Buda-Pest Society's little periodical *Reflexionen* contains communications from the spirit-world, and is altogether redolent of another atmosphere. Less storm-laden, and more free from strife than ours, that world is not without its sorrows. A loving wife, who in the frenzy of her grief at the loss of her husband, had committed suicide, relates, through a writing-medium, that she finds herself no nearer to the object of her search for having violated the law which decreed their temporary separation. Hence she has to work out again on earth, by painful steps, the term of durance which was to fit her for reunion with her husband in a higher sphere. There is a great variety of tone and manner in the communications published in the *Reflexionen*, which makes it an instructive and interesting little record.

The *Criterio Espiritista* for December, 1876, is before us. As usual, this paper takes the lead of all the Spanish magazines. The present number is more than usually readable and scientific. The first article, by (if we recognise the initials correctly) Comte de Torres Solanot, on “False Spiritualism,” points out that the greatest obstacle to the propagation of spiritual doctrines, if not the greatest enemy of Spiritualism, is that which we encounter among ourselves in certain Spiritualists. Three groups are recognised by the author. Firstly, true Spiritualists, who understand perfectly the laws of the science; secondly, the indifferent or egotistical, who limit spirit-action by the canon of their own individual prepossessions or experiences; thirdly, the fanatical Spiritualists, who, having just jumped from one superstition to another, make no allowance for the ideas of those who are scarcely initiated in the science. M. de Torres Solanot, after some justly severe observations, wishes to draw a distinction between those phenomena which are simulated by false mediums, and those which may serve as the groundwork of a future religion for humanity. Dr. Huelbes Temprado contributes a valuable translation, from the *De Rots*, on the religious period of Spiritualism. The Universalism of Signor A. Pezzani, continued in this number, perhaps appears to us a little vague, as the author has evidently read too much of Comte, too little of Herbert Spencer, and scarcely appreciates at its proper level the work of Cazelles, if, indeed, he had read it. As usual, the general bibliographical record, as

well as the news in this Spanish magazine, is precise and business-like. In a forthcoming number it will reproduce the details of several interesting *séances* with Dr. Slade.

The *Ilustracion Espirita*, of Mexico, contains a long article by Don Santiago Tierra, on the Spiritualist creed, in which it is attempted to apply the modern doctrine of the convertibility of forces to the investigation of spiritual phenomena. Senor Juan Cordero continues his series of rather turgid papers on the "Historical Study of Dogma;" whilst Senor Joaquin Catero records his ideas as to the events which took place at the creation. Translations from the work of M. Jacolliot, and some very fair poetry, conclude this number.

The *Revista Espiritista*, of Monte Video, for November, 1876, contains an ethical article, by J. de E., on "Duties and Rights," which is of an elementary nature, and might have served as a prize thesis at any small boys' school. The usual proceedings of the *séances* held by the Society of Faith, Hope, and Charity, in Monte Video, are recorded, as well as extracts from the *Banner of Light*, which excellent paper appears to serve as the *pabulum* whence much of the material of these papers is derived.

The *Ley de Amor*, of Merida (Yucatan), for November 16th and December 1st, are chiefly devoted to religious discussion.

The *Buen Sentido*, of Lerida (Spain), is about to be enlarged with the new year, and will contain forty pages per month, instead of the two sheets previously published.

THE APPARITION OF MAJOR BLOMBERG.

To the Editor of the "Spiritualist."

SIR,—The letter of M. A. Oxon, about the Blomberg ghost story, published in your number for January 12th, p. 15, rather surprises me. He says in the first sentence "it may be well to point out how such stories get altered," yet he only points out the alterations, without attempting to show *how* they arose, and then adds, "it is very singular to us how, without discrepance, which is positively detrimental, variations have crept into the records?"

Now, to my thinking, it would have been much more singular if variations had *not* crept in. When two or more histories of the same event are written by different persons in detail, I believe it will always be found that there are discrepancies in them, and happy would it be for the lovers of history if it could be made certain that the discrepancies were not positively detrimental to the main truth of the story.

It rarely happens—has it ever happened?—that a story thought worth recording has been *accurately* written down at the time it occurred, and that all subsequent accounts of it have been *accurately* copied from the original.

Anecdotes are mostly propagated colloquially at first, and often are not written till they have passed through many minds, memories, mouths; and, even when there is no room to suspect intentional falsification, it is scarcely possible that variations should not creep in.

Comparatively few persons, even now, seriously consider the importance of conveying nothing beyond the literal truth of a story. But, even if they do, and a story like this of the Blomberg Apparition runs to any length, very few have a sufficiently tenacious memory to recollect the exact particulars, even if the repetition is attempted shortly after the hearing, much more if any considerable interval of time has elapsed.

I thought this difficulty of accurate narration, even when accuracy is aimed at, and the consequent utter unreliability and worthlessness of oral traditions without evidence in support of them—so far at least as details are concerned—was well understood.

This tendency to vary is often curiously illustrated in the game called Russian Scandal, which may be found described in Babbage's *Passages from the Life of a Philosopher*, p. 400.

Narratives of apparitions are no more exempt from such misrepresentations than are those of a less startling character. Material differences are somehow grafted into them even when the stories seem to rest on tolerably satisfactory evidence.

That a ghost story is approved of or even vouched for as

correct by one of the family, to some member of which the spirit appeared, cannot in all cases be taken as in itself conclusive as to its accuracy.

The famous story of the apparition of Lord Tyrone to Lady Beresford had been printed with more or less detail and blundering many times before Mr. Saville gave the correct account to the public in 1874, in his book called *Apparitions: a Narrative of Facts*.

Dr. Lee gave the story at length in his *Glimpses of the Supernatural*, dated 1875, and in a note at the end of it (Vol. II., p. 22), says: "A member of the noble family of Beresford thus wrote (A.D. 1873) to a friend of the editor with reference to the above narrative: 'The tradition in our family is entirely in favour of the truth of the spectral appearance, and the account which I have read and return is in my opinion a true and faithful narration of it.'"

Notwithstanding this estimation of it, the legend as there related contains a host of errors, which are also found in the copy of one of the older manuscript accounts printed in *The Spiritualist*, Vol. VII., p. 15. I rely upon Mr. Saville's account as being correct, because I have verified the facts and dates given in it by reference to as many peerages and family histories as I could find in the British Museum Library.

Premising all this, is it not more than probable that the discrepancies in other ghost stories as well as in the one which so much puzzles M. A. Oxon, may have originated (without any intentional inaccuracy) in frequent repetitions by different persons, some of whom ultimately committed to paper the account as they remembered—or thought they remembered—it, but really with so much incorrectness that none of the details can be relied upon.

In my opinion it would be a useful exercise to school boys and girls who are inclined to give credence to the stories they hear, to take a large sheet of paper ruled in columns, and harmonise the different versions of the Blomberg history, and if only that in which all of them agree be retained as true but few particulars, very easily committed to memory, will remain.

I think all that is common to the eight accounts I have met with is this—that Dr. Blomberg's father did, after his death, communicate to a friend some information which was of material importance to the welfare of his son.

The present owner of Dr. Blomberg's property in Yorkshire might perhaps be able to give some accurate particulars of the story as to the place where it happened, the date, the names and rank of the officers, &c. W. WHITEAR.

High-street, Hornsey, Jan. 22, 1877.

By way of assisting anyone who may be inclined to examine the Blomberg ghost story, I subjoin an appendix to my letter, containing references to the various accounts of it I have seen, arranged in chronological order.

No. 1. Date, 1822.

The earliest record of it I have yet met with is an entry in Mr. Barham's note-book, under the date 1822. It is to be found printed in *The Life and Letters of the Rev. R. H. Barham*, by his son, Mr. R. H. Dalton Barham, vol. i. p. 51. Mr. Dalton Barham says Mr. Barham heard it at Dr. Blomberg's own table. It is copied into *The Leisure Hour* for 1871, p. 574. It is also to be found in the *Spiritual Magazine* for 1871, p. 131, where the authority given for it is only *Blackwood's Magazine*. This want of precise reference is a very common and very reprehensible neglect in making quotations, and gives investigators much trouble. The passage is taken from the number of *Blackwood* for January, 1871, p. 42, where it is introduced as an extract from *The Life of Mr. Barham*, and spoken of as to all appearance "fully authenticated." In this version there is no apparition, but only a voice heard.

No. 2. Date, 1823.

In 1823, another version was published in *Accredited Ghost Stories*, by T. M. Jarvis, p. 138. It again appears in *Signs Before Death*, by Horace Welby, p. 234. The date of this work is 1825. "M. A., Oxon," calls this the original narrative. It is exactly the same as that given by Jarvis, with the exception of two quite unimportant variations in the wording.

No. 3. Date, 1840.

In *Blackwood's Magazine* for August, 1840, there is a liberally written article, intitled, *A Few Passages Concerning Omens, Dreams, etc.* It contains the Blomberg story, but does not state the authority on which it rests. This account is copied into the *Spiritual Magazine* for 1865, p. 133.

No. 4. Date, 1847.

The next in order is that given by Dr. J. M. Neale, in *The Unseen World*, first edition, 1847, p. 164. In the second edition, 1853, p. 136, the story is retained, with the name Blomberg at full length, instead of merely the initial B., as in the first edition. Dr. Neale says: "This story comes from the relation of the party principally concerned, namely, Colonel Blomberg's son himself." Some of the particulars in this report appear very strange.

No. 5. Date, 1862.

There is a very short notice of the story before us on p. 257 of *Predictions Realized in Modern Times. Now first collected by Horace Welby*, 1862. Welby says: "We are told by Dr. Rudge that six officers" saw the apparition one day after dinner." I should be very glad if any of your readers could tell me who this Dr. Rudge was, and where his account can be found.

No. 6. Date, 1863.

Another account, varying considerably from all the preceding is to be found in *Strange Things Among Us*. By H. Spicer, 1863, p. 103. Spicer winds up his story thus:—"And now for the authority: the Rev. Mr. B—— married an aunt of General Powney, who related the story to the writer's friend and informant; the latter (a lady still living) having herself, forty years ago, been personally acquainted with Mr. and Mrs. B——."

No. 7. Date, 1870.

The Life and Letters of the Rev. R. H. Barham has already been referred to under the date 1822. The date of that Book is 1870, and it contains two reports of the Blomberg ghost story, varying greatly from each other. See vol. i. pp. 51—56. Immediately after the story entered in Mr. Barham's note-book, under the year 1822, Mr. Dalton Barham proceeds to say:—"Since the foregoing pages were prepared for the press, a very different version of the story has reached me, furnished by a member of the family to the head of which the Yorkshire property has descended. The account given by my informant contains the substance of a narrative of the circumstances under which the alleged supernatural communication was made, drawn up by the officer to whom it was more particularly addressed. Then follows the second version. Both are copied into *The Leisure Hour* for 1871, pp. 574, 575.

No. 8. Date, 1876.

The latest rendering of this protean story laid before the world, is that communicated by Mr. Reece to Mrs. De Morgan, and printed in *The Spiritualist*, vol. ix., p. 246. Dr. Blomberg is here spoken of as a Prebendary of Bristol Cathedral in 1825. Mr. Barham, who knew him well, calls him a Canon of St. Paul's in 1822.

I do not recollect any story, apparently so well authenticated, which contains such considerable variations in the details.

When doctors differ, who can decide? With that remark I conclude.

W. W.

SOME popular lectures, chiefly upon scientific subjects, delivered by the Earl of Caithness in various places, have just been issued by the author in one volume, published by Mr. Trübner. The little book is both entertaining and instructive, and will no doubt be widely read.

FORTNIGHTLY MEETINGS.—On Monday evening next, the 29th inst., the adjourned discussion on Dr. Carter Blake's paper—"Ancient Thought and Modern Spiritualism"—will take place at the fortnightly meeting of the National Association of Spiritualists, 38, Great Russell-street, W.C.

ON Sunday next Mr. Morse will deliver two trance addresses in the Templars Hall, Ladywood-road, Birmingham. He will also address two public meetings in Birmingham during the following week. Mr. Morse's other engagements are—Newcastle-on-Tyne, Feb. 4th and 5th; London, Feb. 7th, 8th, and 9th; British National Conference of Spiritualists, Glasgow, Feb. 11th; Liverpool, Feb. 18th, Cardiff, Feb. 25th.

MR. BLACKBURN'S SEANCES.

BY C. CARTER BLAKE, DOCT. SCI.

THE last of the above series of *seances* took place on Thursday, 17th January, with Mr. Eglinton as medium, in the presence of ten ladies and gentlemen, most of whom were strangers to each other and to the medium. A dark *seance* around the table was commenced, Mr. Eglinton being held by Miss Arundale and Mr. Tabor in such a manner that they are both satisfied that any motion on his part to break the circle would have been impossible. After a while the voice of Joey was heard; several persons near the medium were touched, and the small round table, on which I had placed a candlestick, matches, an envelope containing the tickets used for the *seance*, and a lady's work-basket, with the usual contents, at a distance of about three feet behind Mr. Eglinton's back, was thrown over. The candlestick was placed in the grate, and the candle nearly melted by heat from the embers of the fire. The matches were thrown about the room; the envelope was at a later date in the evening found by myself under the fender, and the contents of the work-basket were turned over in great disorder. From the position in which Mr. Eglinton sat, it was impossible for him to have produced these effects without the knowledge of the lady and gentleman holding him; and they both state to me that he did not move. The chairs, first of the medium, and then of the lady next him, were forcibly dragged from under them, and afterwards, at request, replaced where they were taken from.

Joey next proposed a cabinet *seance*. Mr. Eglinton's coat was sewn together at the breast, and his two sleeves behind his back. A white pinafore was then fastened over his breast. The "fairy bells" were placed on his knees, and on them the book commonly used to record the names of the visitors to *seances*. After the lapse of a few minutes, the cover of the book was seen to move upwards several times, and on one occasion a hand was seen by myself to lift this cover. The hand appeared larger and darker than that of Mr. Eglinton. At the invitation of Joey, who kept up a lively conversation, Mr. G. R. Smith, of Reading, entered the cabinet, and placed his hands on the shoulders of the medium. During the time he remained in the cabinet nothing took place, but the moment he left, and before he (who was sitting next to the cabinet) had had time to resume his seat, a large hand was projected from between the curtains in front of the medium. Mr. Smith certifies that Mr. Eglinton's hands did not move during the time he (Mr. Smith) was in the cabinet. The same experiment was subsequently repeated with another gentleman (a stranger) under like conditions. The book having been taken away by myself, "Joey" requested that a slate and slate pencil be placed on the "fairy bells," which served as a table on Mr. Eglinton's knees. This being done, and after the lapse of about twenty seconds, a large hand was projected from between the curtains; it took up the slate pencil, finding it apparently with great difficulty; and holding it vertically to the slate. Writing was heard, and the motion of the hand was seen. This was in "half-gas light." The slate was forcibly thrown to the feet of a lady present, when I watched it until the conclusion of the *seance*, when I found these words written:—

"I was preaching against witchcraft 200 years ago. Now the mediums are being persecuted."
COTTON MATHER."

No person tampered with the slate until it was picked up by me. The pencil, which was originally about four inches in length, was shattered and split on the ground.

The medium was then thrown down in the cabinet, chair and all, and taken up insensible by some of the circle, while I picked up the slate, which I had most carefully watched.

Those who have attended this series of *seances*, which is now over, have reason to thank Mr. Eglinton for his thorough sincerity, simplicity, and cordiality, as well as to render their testimony of gratitude to Mr. Charles Blackburn for the generosity with which he has maintained the *seances*, and thereby enabled inquirers to realise by personal observation the essential facts attending physical mediumship.

Throughout the three series, of twelve *seances* each, given under the auspices of Mr. Chas. Blackburn, between eighty

and ninety inquirers have been admitted free of charge; many of these have attended more than once, and a large proportion have ultimately become members of the Association. The orderly manner in which the *séances* have been conducted, the strict yet simple tests imposed, and the facilities given to strangers to satisfy themselves of the *bonâ fide* nature of the manifestations have had lasting and beneficial results.

SPIRITUALISM IN HOLLAND.

Een Nieuw Veld Voor de Wetenschap. By A. F. RIKO. Gravenhagen: Mensing en Visser, Publishers. 1877.

THIS is an enormous compilation, and, perhaps, the best book we have ever yet seen, to place in the hands of inquirers, for it contains, nearly at length, the evidence of Messrs. A. R. Wallace, W. Crookes, C. F. Varley, A. Humboldt, C. Flammarion, and M. Perty, on a number of subjects which are more or less familiar to all the readers of *The Spiritualist*, but have never been previously united in one volume. It is pleasing to see the familiar names of so many of the chief Spiritualists in London, appearing in Holland. The most interesting, as well as the most important part of this work to Continental scholars, is the efficient and excellent *résumé* which is given of the Slade case, which is brought down to a few weeks ago, with a precision and exactitude almost unknown in foreign epitomes of English translations. We should be glad to see Mr. Riko's compilation in English under one cover for distribution to inquirers; and hope that this practical suggestion on a useful book will be adopted. It is almost difficult to imagine how Mr. Riko could have placed himself so thoroughly *au courant* with the latest and the most trustworthy opinions and intelligence in England. He has also a gift of using some forcible expressions which sound better in Dutch than English respecting the conduct of the prosecutors in the Slade case.

THE HUMAN VOICE CONSIDERED PSYCHOLOGICALLY.*

BY PROFESSOR CHARLES J. PLUMPTRE.

THE object I have before me in writing this paper is to ascertain, if possible, what are those elements in the human voice by which we express our various feelings, emotions, and passions, and make them perceptible to our fellow-creatures. It is clear that words alone will not suffice, however powerful or aptly chosen, so long as they remain simply written, and are addressed to the eye alone and not the ear; and the great German philosopher, Wilhelm von Humboldt, who has been so justly termed the Father of Comparative Philology, in discussing the subject of language generally, says, "We must exclude from the definition of language everything but actual speaking. . . . The essence of language lies in the living utterance, . . . in that which does not suffer itself to be apprehended in the sundered elements of written words. It is only by the spoken word that the speaker breathes, as it were, his own life into the souls of his hearers. . . . Written language is only an imperfect and mummy-like embalming, of which the highest use is that it may serve as a means of reproducing the living utterance."

How true this is may be shown by the following simple illustration. I take just one brief speech from Shakespeare's play of *Measure for Measure*, and I read it first of all with what are termed high ranges of the rising inflections:—

"Go to your bosom,
Knock there and ask your heart what it doth know
That's like my brother's fault. If it confess
A natural guiltiness such as is his,
Let it not sound a thought upon your tongue
Against my brother's life."

Read in this way, I think you will admit it conveys an earnest, pathetic appeal. I read it now a second time, but with what are termed emphatic falling inflections, and it is completely changed, and becomes a stern command, and yet the words are identically the same.

I read it now a third time, with scarcely a variation in inflection, and it becomes almost meaningless, and conveys no emotion whatever.

Now, what is it that causes such different feelings to be conveyed to the mind, as I read the passage in these three different ways? Why this: As I read it the first time, my voice was in every clause rising in the musical scale; as I read it the second time, my voice was descending in the musical scale; and as I read it the third time, it was little more than a mere gabble upon one note.

Thus it is quite clear that, so far as our souls are affected either by a tender pathetic song well sung, or a tender pathetic speech well delivered, the effect is due, at all events in a great degree, to the notes in the musical scale which have been employed and their relationship to each other.

And yet, while there is this manifest analogy between the music of

song and the music of speech, there is also a difference. In what does this difference then consist? I take it to be in this. In speech the voice glides up or down in the musical scale, in what, by an allowable figure, may be called an inclined plane; in song it makes steps, of which the proportions to one another are ascertained.

Speech is for the most part heard only during the passage of the voice from one sound to another; it is the result of intervals. In song intervals are traversed silently, and the voice is heard only on *sounds*—the terms or boundaries of intervals. The variations of the inflections of the voice in speech may be compared to the effect produced by sliding the finger up and down a vibrating string, such as that of a violin when it is being played on; those in song to that produced by "stopping" (as it is technically termed) such a string at certain points, and at no others. In brief, speech consists almost exclusively, to use Professor Hullah's words, of concrete sounds (for we do not often make use of the "staccato" in delivery), song almost exclusively of *discrete* sounds. But as the differences between speech and song are great, so also are their resemblances.

True speech, as I have just said, consists of concrete sounds, and song of discrete sounds. But sounds are sounds, whether concrete or discrete. Moreover, in speech and in song they are produced by the same instrument, the human voice; and though in a somewhat different manner, yet by the same mechanism, and governed by the same laws; similar varieties of pitch, intensity, and even *timbre*, resulting from its action on both, only resulting in general more frequently and rapidly in the music of speech, than in the music of song. Now it is all these elements in the music of speech that I propose considering to-night, when we employ them for the purpose of expressing the various feelings, emotions, and passions of the soul.

It seems to me, I may remark in the first place, that in the expression of these various passions and emotions of the soul through the medium of the human voice, that there may be traced a general prevailing law of antithesis—i.e., that if a particular emotion is conveyed by a series of vocal waves rising in the musical scale, and pitched in keys more or less high, it will be found that the opposite emotion is expressed by a series of notes (or inflections, as they are technically termed) descending in the musical scale and pitched in keys more or less low. Let me endeavour to render this proposition clear by an illustration. I take the emotion of prayer or supplication as conveyed by the following lines:—

"O save me, Hubert, save me!
For Heaven's sake, Hubert, let me not be bound!
Nay, hear me, Hubert, drive these men away!
And I will sit as quiet as a lamb.
O spare mine eyes!
Though to no use but still to look on you!"

And here, I think, you must have all noticed that the voice was throughout, as I spoke the lines, rising in the musical scale, and that it was pitched in high keys. Now, what is the opposite to supplication? Surely, command; and, accordingly, I take this passage embodying command, and read it:—

"Spirits of earth and air,
Ye shall not thus elude me, by a power
Deeper than all yet urged, a tyrant's spell,
Which had its birth-place in a star condemned,
The burning wreck of a demolished world,
A wandering hell in the eternal space;
By the strong curse which is upon my soul,
The thought that is within me and around me,
I do compel ye to my will. Appear!"

And, as I read this illustration, I think it must have been equally perceptible that my voice was descending in the musical scale, and that it was pitched in low keys. Of course, this peculiar quality, or power, of the voice rising or descending in the musical scale, has been inherent in man ever since he was endowed with speech; and in every race, from the most savage to the most civilised; and in every age, from the rudest and most barbarous to the most polished and refined. Man has used this quality of his voice naturally, and has developed its power more and more, as his ideas multiplied, his civilisation advanced, and reason, imagination, and the various emotions of his soul were called into action. In the same manner has he used the modulation of the voice into different keys; carried out what is technically termed its poises; given emphasis to his words; and, in fact, employed, more or less, all the other elements of rhetoric, in all ages and in all countries, guided at first by the instruction of nature only. Thus the native Indian orator, whom Lord Erskine, in the brilliant peroration to his speech in defence of Stockdale, mentions as having heard in his youth, and whom he describes as "a naked savage, holding a bundle of sticks in his hand as the notes of his unlettered eloquence," appears to have had some of the highest elements of what we should now term the art of elocution quite at his command; and that a true system of developing and cultivating the inflections, modulation, and other elements of the human voice, so as to give the student eventually the highest powers of expression of which the range of his voice is capable, must be, and can only be, based on nature, is an assertion that I make most emphatically. And why? Because inflection, modulation, and all the other elements of the voice to which I have referred, are inherent in man, and their true, and therefore their right, employment is based on, and governed by, the laws of his nature.

Mr. Darwin, in his recent most interesting work on *The Expression of the Emotions in Man and Animals*, says, at p. 36, "The character of the human voice, under the influence of various emotions, has been discussed by Mr. Herbert Spencer, in his interesting essay on music. He clearly shows that the voice alters much, under different conditions, in loudness and quality, that is, in resonance and *timbre*, in pitch and

* A paper read before the Psychological Society last week.

intervals. No one can listen to an eloquent orator or preacher without being struck with the truth of Mr. Spencer's remarks. It is curious how early in life the modulation of voice becomes *expressive*. With one of my own children, under the age of two years, I clearly perceived that his "humph" of assent was rendered by a slight modulation, strongly emphatic; and that, by a peculiar whine, his negative expressed obstinate determination. Mr. Spencer shows that emotional *speech* in all the above respects is intimately related to vocal music, and consequently to instrumental music, and he attempts to explain the characteristic qualities of both on "the general law that a feeling is a stimulus to muscular action." It may be admitted that the voice is affected through this law, but the explanation appears to me too general and vague to throw much light on the various differences, with the exception of that of loudness, between ordinary speech and emotional speech, or singing. This remark holds good whether we believe that the various qualities of the voice originated in speaking under the excitement of strong feelings, and that the qualities have subsequently been transferred to vocal music; or whether we believe, as I maintain, that the habit of uttering musical sounds was developed as a means of courtship in the early progenitors of man, and thus became associated with the strongest emotions of which they were capable, namely, ardent love, rivalry, and triumph.

That animals utter musical notes is a fact familiar to every one, as we may daily hear in the singing of birds. It is a remarkable fact that an ape—one of the Gibbons—produces an exact octave of musical sounds, ascending and descending the scale by half-tones, so that this ape, as Professor Owen says, "alone of brute mammals, may be said to sing." From this fact, and from the analogy of other animals, I have been led to infer that the progenitors of man probably uttered musical tones before they had acquired the power of speech, and that consequently when the voice is used under any strong emotion, it tends to assume, through the principle of association, a musical character. . . . That the pitch of the voice bears some relation to certain states of feeling is tolerably clear. A person gently complaining of ill-treatment, or slightly suffering, almost always speaks in a high pitched voice. . . . Laughter may be either high or low in pitch, so that with men, as Haller long ago remarked, the sound partakes of the character of the vowels O and A, as pronounced in German, whilst with women and children it has more of the character of E and I, and these latter vowels naturally have, as Helmholtz has remarked, a higher pitch than the former, yet both tones of laughter equally express enjoyments or amusements.

In considering the mode in which vocal utterances express the various passions, emotions, and feelings of the soul, we are naturally led to inquire into the cause of what is called "expression" in music generally. Upon this point, Mr. Litchfield, who has long attended to the subject of music, has been so kind as to give me the following remarks:—"The question 'What is the essence of musical expression?' (and of course the question is equally applicable to expression by the human voice or by an instrument), involves a number of obscure points, which, so far as I am aware, are as yet unsolved enigmas. Up to a certain point, however, any law which is found to hold good as to the expression of the emotions, must apply to the more developed mode of expression in song, which may be taken as the primary type of all music. A great part of the emotional effects of a song depends upon the character of the action by which the sounds are produced. . . . But this leaves unexplained the more subtle and specific effect, which we call the musical expression of a song, the delight given by the melody, or even by the separate sounds which make up the melody. This is an effect indefinable in language, one which, as far as I am aware, no attempt has been made to analyse, and which the ingenious speculation of Mr. Herbert Spencer leaves quite unexplained. For it is certain that the *melodic* effect of a series of sounds does not depend in the least upon their loudness or softness, or in their individual *absolute pitch*. The purely musical effect of any sound depends upon its place in what is technically called the 'scale,' the same sound producing absolutely different effects upon the ear, according as it is heard in connection with one or another series of sounds. It is on this *relative* association of the sounds that all the essentially characteristic effects which are summed up in the phrase 'musical expression' depend. But why certain associations of sounds have such and such an effect is a problem which yet remains to be solved."

Now, all these remarks of Mr. Darwin, Mr. Herbert Spencer, and Mr. Litchfield, in regard to the series or succession of sounds which produce the music of song, apply, I think, undoubtedly, more or less to the series or succession of sounds which produce the music of speech, or, in other words, the inflection and modulation of the human voice.

Why words spoken in a certain key, descending, by a series of sounds, in the musical scale, should convey to the mind the impression of stern, determined will and command—as when a man, without even being seen, in such a manner pronounces merely the four words "Let me do this:" and why the very same words, spoken in a different key, but with the voice ascending in the musical scale, will convey the impression of earnest entreaty or supplication, we cannot tell; at all events, in the present state of knowledge to which we have arrived. But shall we never be able to do so? Are these indeed ultimate facts beyond which we cannot go—mysteries that we can never penetrate? The answer, I fear, must be, that we must rest with the knowledge that the various inflections and modulations of the human voice do produce certain specific different impressions upon the mind and soul, and that the law that such should be so is universal as regards all the races of mankind.

And now I think I have trespassed sufficiently long upon your attention for this evening. In my next paper on this subject I propose entering somewhat at length into an examination of the evidence on which I venture to contend this general law of antithesis in the employment of inflections and modulations of the human voice to express opposite emotions of the soul is based, and, by appropriate illustrations from passages expressive of such opposite emotions, to prove that this hypothesis rests upon a true and firm foundation.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday night, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

CLAIRVOYANCE NOT THOUGHT-READING.

Mr. F. K. Munton, honorary secretary, read a communication from Mr. S. C. Hall, F.S.A., editor of the *Art Journal*, setting forth that in or about the year 1850 he dined with Mr. Lytton Bulwer, at Fulham; Lord Brougham was also one of the guests. The celebrated clairvoyant Alexis was expected, and when the hall bell rung Bulwer went to meet him, and took a handful of cards out of a tray and put them in his coat-tail pocket. He (Mr. Hall) saw him take the cards out of the tray. After dinner Bulwer put his hand in his pocket and said, "Whose card am I holding now?" Alexis replied, "Mr. James Johnson's;" he (Mr. Hall) had forgotten the exact name, but the clairvoyant correctly read the name upon the card. Mr. Bulwer, until he produced it, did not know himself whose card it was. He did the same thing six or seven times, always with the same accurate result. In every case Alexis gave the name correctly before Mr. Bulwer had taken the card from his pocket. In one case the same name was given twice, and there were two cards of that name in his pocket.

THE PSYCHOLOGY OF THE HUMAN VOICE.

Professor Plumptre then read a paper on the Psychology of the Human Voice, setting forth that emotional speaking was intimately related to music.

Mr. George Harris, F.S.A., said that although animals had no articulation, they could give great expression to their feelings, as in the case of the dog, for instance. Rooks had only one note, yet could give warnings of danger, and could almost talk to their young. Infants had the power of making their wants known by the tone of their voice. The most powerful language was that of passion.

Mr. Dunlop said that the association of ideas was one reason why particular sounds influenced the mind, as in the example where a whistle was known to be a warning of danger. He had known such a sound, when successfully imitated, to send a tremor through a large body of men.

Mr. Spencer remarked that, besides the articulate voice, there was an inarticulate voice, for when a man uttered a speech, he made it within his organism before he uttered it in words.

Mr. Hensleigh Wedgwood, M.R.I., said that Professor Plumptre's statement about pathetic appeals being accompanied by a rising sound, was exemplified in the whining of a dog.

Mr. Serjeant Cox remarked, that some discussion had taken place in that society as to the possession of two brains by man, and he wished to call attention to the circumstance that an interesting article on that subject had been published in the last number of the *Cornhill Magazine*. To come to the subject before the meeting—Was it not possible that men were at one time nearer the position of animals than now, and could only express their emotions by sounds, instead of by articulate speech? Wagner held that it was possible by music to convey different ideas, and even pictures, to the mind. For instance, he said he could produce a musical picture of a wood, and he had tried to do so. How far he had succeeded in this, he (Mr. Serjeant Cox) could not say, but he had tried to find out what pictures Wagner had intended to convey without looking at the words; he could then discover when anger, love, and other passions were depicted, but he could not discover what were the ideas Wagner tried to convey to the mind. Could animals communicate ideas? It was a very important question, for it raised the problem whether ideas could be communicated from one mind to another without articulate speech. He thought that one animal could convey ideas to another. He knew a dog who would sometimes take out another dog, and they would run on opposite sides of a hedge without either one of them trespassing where they had no business. One day this dog took out a strange dog, and kept that one in order just as if he had been accustomed to the duty; the new dog did not run off the land of the master of the other dog, and went through his work properly. Once he (Mr. Serjeant Cox) had a pony which was blind, and to go from one field into another it had to pass through a narrow gateway in a very long fence; once when it desired to find this gateway a cow touched it, after which the pony ran along quite freely, and the cow led it through the gate. In this instance he thought that there was a communication of an idea, but there was certainly nothing of the nature of emotion. Was thought-reading a relic of the time when men had no articulate speech? and had the power of thought-reading died away from non-usage?

Mr. Rowlands remarked that man's soul was so fully expressed in his voice that a person could sometimes recognise the voice of a friend whom he had not met for twenty years.

ONE OF DR. CARPENTER'S INACCURACIES.

Mr. Wedgwood said that Mr. Hall's case, which their secretary had just read, did justice to a man who had been treated most unjustly by Dr. Carpenter in his lecture at the London Institution, for he told a public audience that Alexis was an impostor.

Mlle. Ronniger remarked that every nation in its speech had an inflection of its own; she had resided some time in Denmark, where the people use a falling inflection, so that every speaker seems as if going to cry. In Germany the Saxon has a singing voice.

Mr. Gordon thought that Mr. Serjeant Cox ought to give some authority for his assertion that Herr Wagner had attempted to show pictures by music. At the present time if a man wished to portray the most refined emotions, he did it by music; he should, therefore, have thought that the power of thought-reading was an advance upon the present state of man rather than a retrogression.

Mr. Serjeant Cox said that he could vouch for the reality of the powers of Alexis. Once a party of physicians at Exeter tested Alexis. One of them wrote to a friend at Tiverton asking him to write a

word and enclose it in three or four envelopes, so that none of those present should know what was in it; if the word were then read, the thought-reading theory would be inapplicable to that case. Nobody in the room knew the word inside the note, yet it was read in five minutes by Alexis, who merely took the letter and pressed it against his stomach. On another occasion three Exeter doctors took special pains to close up the eyes of Alexis by means of strips of sticking-plaster, wool, and three pocket-handkerchiefs, after which they certified that not a ray of light could reach his eyes. He then played at cards with them for a quarter of an hour. To call such a man an impostor was absurd.

The proceedings then closed.

POPULAR ERRORS ABOUT DR. SLADE.

THE following are some of the points which are exciting the prejudice of the uninformed against Dr. Slade:—

1. *That a Fellow of the Royal Society seized the slate directly it was "in position," and found writing upon it before any writing should have been there.*

Occasionally writing comes upon the slates when Dr. Slade only pushes them half under the table and immediately withdraws them, the motion being about as rapid as the to-and-fro motion of a pendulum. Therefore the supposed crucial experiment was nothing but the scientific blunder of an uninformed intruder into a special subject.

2. *Why does he put them under the table at all?*

Because the writing comes with greatest facility where there is partial darkness—that is to say, between the surface of the slate and the surface of the table.

3. *He does the writing by means of liquids and sympathetic inks.*

He does not. All the messages—of which many are in the possession of the Court and of private individuals—are in the dry dusty writing of slate pencil.

4. *The messages come in handwriting resembling Dr. Slade's.*

Some of them do. Mr. Simmons voluntarily informed us of the fact, and we published it in this journal, in the report of the first *séance* which Dr. Slade gave in London, so Spiritualists were fully informed of the circumstance. Many of the "materialised hands" which have appeared under severe scientific test conditions, imposed by Messrs. Varley, Crookes, Luxmoore, Harrison, and others, have been, according to oft-published descriptions, duplicates of the hands of the mediums, with the same kind of muscular motions, consequently the same handwriting, and this has for years been a fully recognised feature of such manifestations. But handwriting frequently also comes through mediums, which in no way resembles their own.

5. *That Dr. Slade used a trick table.*

The evidence of those who made it proved that this was not the case, for they made it how they pleased, with the exception that it was ordered to be constructed of ash instead of deal, to resist rough usage; and had one bracket under each flap instead of two—thus increasing simplicity, and presenting fewer movable parts to be objected to by suspicious observers. Dr. Slade voluntarily produced the table in court as evidence in his favour. Moreover, he obtains the phenomena in strange houses, with other slates, tables, and pencils than his own, as in the *séances* given to Mrs. Makdougall Gregory, the Princess Louise, and the Research Committee of the National Association of Spiritualists.

6. *That he has no right to the title of "doctor."*

Mr. Simmons says that Dr. Slade took out a State License as a clairvoyant physician, which gave him the recognised right in America to use the title of "Dr."

7. *That Dr. Slade is a habitual impostor.*

The sworn evidence for the defence, pronounced by Mr. Flowers to be "overwhelming," but irrelevant to the special issue, was absolutely inexplicable on any imposture theory, and similar evidence to any extent is forthcoming if necessary, such unanswerable phenomena having been witnessed in Dr. Slade's presence for the last twelve years, without those most prejudiced against them having attempted to molest him till now.

8. *That Dr. Slade has been seen doing the writing.*

Nobody has ever seen him write a word. Those one or two superficial inquirers who, perhaps, have had a weak inconclusive sitting, found their opinion that he does the writing upon inference and conjecture.

A SPIRIT HAND.

LAST Sunday afternoon Mr. William Eglinton was present at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. Some members of the company having remarked that a table near which the medium was sitting was trembling, and that faint thuds were coming from it, the blinds of the room were drawn down, and in the subdued light the raps increased in power. The visitors present then seated themselves round the large circular table, and several manifestations took place. Mrs. Wiseman sat on one side of Mr. Eglinton and Mrs. Gregory on the other; Mrs. Wiseman, of Orme-square, Bayswater, held both Mr. Eglinton's hands in the sight of all the other observers, and Mrs. Gregory held the arm nearest to her at the elbow. A handkerchief was then placed on the top of Mr. Eglinton's head. Soon a living materialised hand was seen moving about the top of the shoulder of the medium next to Mrs. Wiseman; it snatched the handkerchief downwards from his head, and presently brought it up on the other side, and laid the handkerchief over the top of that hand of Mrs. Gregory which was holding Mr. Eglinton's elbow. Then the hand went down and was seen no more. Everybody in the room was seated at the table, and in the apartment there was no human being in the flesh outside the circle or behind Mr. Eglinton. Much direct spirit writing on slates was obtained at this *séance*.

DR. SLADE'S SEANCES.

As some confusion prevails in the public mind as to the nature and shape of the table once used by Dr. Slade, which he voluntarily produced at Bow-street Police-court as evidence that there was no trickery about it, we will attempt to make the points at issue clear by means of explanatory diagrams.

Any table will do for him, since he frequently gives *séances* away from his rooms, with no tables or slates of his own, but instead thereof such as can be found in the particular house he visits. But he had one made for himself, of remarkable simplicity, to disarm suspicious observers; it was also made of tough wood—ash, to resist rough usage; for, as Mr. A. R. Wallace, Mr. Fitz-Gerald and others have testified, it sometimes goes up in the air, and turns bottom upwards on the heads of observers. An old table belonging to Mrs. Burke, which he used for a time, soon had one of its leaves split into pieces.

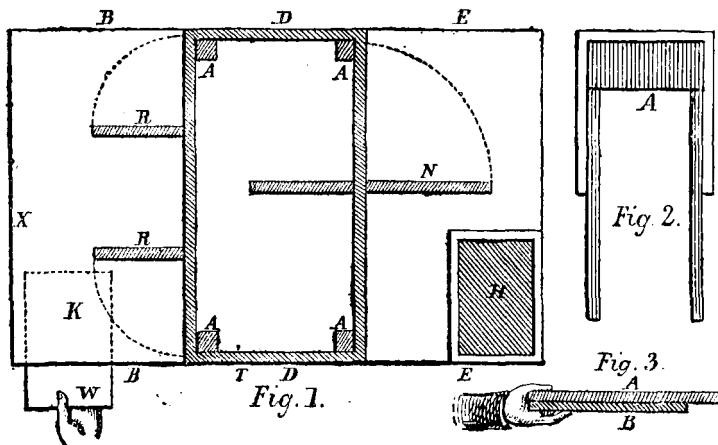


Fig. 2 represents the table Dr. Slade ordered to be brought to Bow-street; it is a kind of ordinary kitchen table, but made of ash. The frame above A was declared by the man who made it to be somewhat larger than the frames commonly used for such tables; he had made it larger, without any order to that effect, to give additional strength. There is, as usual with such tables, no frame round the flaps.

There being no veneering and no framework in each flap—nothing but an honest piece of solid ash—it is easy to see that when Dr. Slade holds a slate, B (Fig. 3), against the solid wooden flap, A, and writing comes, in dry, dusty slate pencil, all over the upper side of the slate, in the shadow under the flap, how very disturbing such an occurrence must be to the mental equilibrium of hardened materialists.

B, D, E, Fig. 1, show the under-side of the table, but we have put two ordinary brackets at R, R, under the flap B, B, whereas Dr. Slade's table had but a single stick bracket under each flap, such as is shown at N, beneath the flap E, E. The slate "in position" is shown at H, where the stick bracket is out of its way, one of the double brackets, R, there, would have been a nuisance, interfering with the placing of the slate. D, D, is the part of the table directly connected with the frame, and A, A, A, are the tops of the four legs of the table.

Dr. Slade never sits at the flap side of the table at X. He always sits sideways, against the frame at T, D, turning his feet in the direction of the lower E, and putting the slate under the table at that corner, so that the observer, who always sits at the same corner in broad daylight, has—or can have if he asks for it—Dr. Slade's hands and feet, and the edge of the slate, always in full view.

Sometimes Dr. Slade, with his thumb on the upper side of the slate at W, pushes the slate, W, K, half under the table, as represented at K, then withdraws it, the whole motion being about as quick as the swing of a pendulum, yet during the moment the part of the slate K is in shadow, a sentence is scribbled across it in the dry, dusty writing of slate pencil.

THE REPUBLICATION OF GREGORY'S "ANIMAL MAGNETISM."

FOR many years past the public have desired the republication of the work upon *Animal Magnetism*, written by the late Mr. William Gregory, Professor of Chemistry at Edinburgh University. The book, which was dedicated by its author by permission to the Duke of Argyll, has long been out of print, and it abounds with interesting facts and experiments relating to mesmerism and other branches of psychology. Mrs. Gregory having presented us with the copyright of the work, we intend to republish it in an abridged form, omitting principally Professor Gregory's arguments with scientific disbelievers as to the reality of the facts, because everybody is fast becoming convinced that the opinions on these subjects of scientific men are worthless, that it is useless to argue with them, that they will not treat these subjects fairly, and that as regards psychology they are abusing such authority as their names temporarily possess over the public mind. These omissions, therefore, will considerably improve the book.

MR. J. M. PEEBLES intends to leave San Francisco about Feb. 1st, on his second tour round the world, to observe the progress of Spiritualism in different countries.

RE LAWRENCE.—A writ of error in this case has been issued, so the question will be tried whether or no the Assistant Judge's decision is not bad law. Mr. Lawrence will perhaps be released on bail.

THE CHIEF VICE OF THE AGE.*

A SERMON BY THE REV. H. R. HAWKES, M.A.

THIS is a restless money-getting age. How many are sacrificing nearly all that makes life happy, striving for that which they think will give them joy, and when they get it every capacity for enjoyment has gone. Men in the great Roman Empire of St. Paul's time were in the same state, outwitting each other, and one reason why the Bible has lasted so long is that it has gone on age after age finding men out, convincing them of judgment, of unrighteousness, and of sin. "The love of money," said St. Paul, "is the root of all evil," and to get it men have pierced themselves through and through with many troubles.

Are the words not true now? They are as true as when they were first written; there is nothing overdrawn. The Apostle applies the words to "them that *will* be rich," for he knew that they would get rich honestly if they could, but if not, they would get rich at any price. See what a man sacrifices who means to get rich. "Why don't you retire?" "I can't." Oh, yes, you can; a man can always retire from a morally or spiritually untenable condition. In the busy world, if your friend stands between you and a good bargain, you will throw over your friend, and if a man is capable of throwing over one friend for money, he is ready to throw over another. He is so engrossed with money-getting that when he returns home he hardly looks at his wife, he cannot notice his children, he has no time to spare; he means to be rich, he has no time for these things, so love goes to the wall. He has no time for conscience, so nobility is gone, honour is gone, capacity for enjoyment is gone; there is no music left in that man—no string upon which God can play. You have a heart of many strings which vibrate sweetly to the wind, but you say "I will sell one string for gold," then another, then another. Afterwards the music is piled up, and the Minstrel is ready to play, but no capacity for music is left in the man. No capacity? You can see it in men's faces furrowed with care, clouded with anxiety. Ask their friends what they are doing in life, and they will say "Oh, they are getting rich." Do you wish to see how all this ends? There is no more pitiable spectacle for youth to look at, than an old man who has been getting rich all his life and sacrificing everything that gives nobility of character or makes life happy; he is cantankerous, suspicious, mean, hungering and thirsting for more wealth, never satisfied, always clutching his money-bags, and at last he dies like a viper which stings itself to death—because he would be rich.

Another says, "I will get rich and make everybody happy." Presently he gets among young men who are not getting rich at all for that purpose, and among them he forgets his original purposes and promises; he starts fair, but he falls into temptation. You see avarice all over the country—everybody wishing to increase his income. People get hold of "splendid investments" which involve hypocrisy and swindling; then they fall into the habits induced by increased income when they might have done without them; but soon they find their capital gone, for the returns they had been receiving were too large for the foundation to be safe. Yes, their capital is gone like the Turkish bonds. We know now how people get their large incomes from Turkish bonds—it was because wretched populations were pillaged, and women and children were murdered and flogged to death—that is where the money came from. Perhaps the advisers of those who held the bonds did not know it; perhaps the nation did not know it; but it was all founded on error and on sin. Yes, that is where the money came from, and oh the lying that goes on! Look into the trades-people's shops; look at their bills. I am not here to denounce any one class, or to define the very difficult boundary line where the legitimate customs of trade end and swindling begins. But it is a fact that, constantly, private people find out most unblushing lies in these matters; articles are marked at false prices; bad things are forced upon you, and lying and cheating abound. A great cheat makes much money at the beginning; but

from ignorance of the causes of happiness in life and ignorance of the true object and aim of man's existence here, he saps the foundations of all his permanent wealth by destroying his own character. A man with a smooth face comes into your office, and you say: "Oh, the grip of the honest man! What sympathy bubbles up even in his business transactions!" He was exposed last week in a fraudulent action; now he may smile and smile again, but he is known; he has fallen; his character is gone; he is "blown upon"—ruined.

How about bubble companies? You are in a measure responsible for their existence, for if the public were not avaricious, these companies would not be there to swindle. I wonder how the man who gets them up is able to sleep at night, when he knows that he is offering for £40,000 that which perhaps is worth only £10,000, and knows also that he is getting the balance without making any return for it out of the fatherless and the widow. I cannot imagine how he can sleep in his bed. Does he never hear their cries of sorrow? And how about the man who sends rotten ships to sea, and the man who owns ill-ventilated and bad houses? They have fallen into temptation, they have fallen into a snare. These things reach far into respectable society. You are on a Sanitary Board, or on a Commercial Board, and when anything goes wrong, somehow nobody is to blame when everybody is to blame. Remember that in these things you are responsible. "You know nothing about it?" But your name is implicated, and if so you are really and truly thoroughly responsible, because respectable names attached to bad speculations mislead the public, so if your name is connected with them your honour is fully implicated. You have no business to be on a board if you do not know what the board is doing. An upright man will not sell his name to those who have no character to lose, and who use his good name to trade on the honest public.

I will tell you a story of a friend of mine, a man eminent in scientific circles. A mine of enormous wealth had been discovered where, if you only walked over the land, you were able to pick up diamonds wholesale, and if you scratched the surface with a spade you came upon unlimited gold. Only this land was a long way off, and nobody knew much about it. They gave my friend a thousand pounds, and said: "Go out and explore it, and we will pay you well for it." So out goes my friend to Australia, where he met two gentlemen who took him in tow, and led him far away into uncivilised regions—into the Great Lone Land. At last they got him to a lonely place in the wilds, and he gradually learned that the characters of these men would not bear whitewashing. They said to him: "You need not look at the land; sit down and write a few words, and say that you believe the scheme is profitable. You can have another thousand pounds or so, and be made a director, and everything will be made pleasant." My friend saw that he was in the company of men who would think nothing of murdering him, and throwing him into the nearest ditch, after which they might have no hesitation in forging his name, so he said that he must take time to consider, and that he must examine the land. He went over it, and found it to be worthless. They said: "Won't you write now?" But he replied that he wished to see more. That night he wrote a few lines home announcing that the land was worthless, and he paid fifteen pounds for a man to carry the missive to the next station, together with another letter asking the next party which came from the station to bring an escort with them. The escort arrived; he then lifted his hat to the two agents, and, snapping his fingers at them, said, "Gentlemen, your land is worth that." This is the kind of fibre that we want in commercial life. He might have signed the paper, many people might have been ruined, and even then he might have got out of it; he could have said that he had been imposed upon, or that due facilities were not given him for seeing everything fairly; but no, his name was implicated, and, as an Englishman, he would not lend the weight of his powerful name to a great swindle. "They that will be rich fall into temptation."

And what temptations beset young men. Your mind gets down; the last bet has made you anxious; you go to the bar and "have a good time of it, and feel better;" and next day, and next day, and next day you feel the same, and you

* A full shorthand report of a sermon delivered by the Rev. H. R. Hawkes last Sunday morning at St. James's Hall, Regent-street, London.

go down to the bar, and feel better; at last nothing can be done without going down to the bar and feeling better. Then your employer tells your father that his son cannot now get through his work without stimulants, and that he is always betting. Yes, sometimes you make twenty pounds and sometimes you lose forty pounds, but each time you go down to the bar and feel better. Oh, if you knew how constitutions have been ruined in this way, because a man will be rich, and cannot resist the anxiety of mind without the stimulation. These things drown men in perdition and destruction. Drink never goes alone; it always puts a man in good spirits with everything. Oh, he is so good humoured that he goes treating and helping everybody, and lending money to everybody until he has none left for himself. Licentiousness follows; for a man who loosens his moral fibre in one line, loosens it in others. He is marked out for ruin just as a tree is marked for the axe. At the age of about thirty-five he gets puffy in the face, red in the nose, and looks as if he were forty; then one side breaks down, then the other side, and perhaps his head breaks down, and nobody will trust him in business, because he has fallen into temptation. Paul saw this vision passing before him as I see it this moment. I see a young man defying the laws of health; I see a great river of misery rolling on before him to the great ocean of eternity. I hear the words of Paul, solemn and sad, and reasonable, and he utters words which I hope will sink deeply into the hearts of many here, and which I hope will catch you before it is too late. You who have come here to while away an idle half-hour, you who have come here from your clubs because on this Sunday morning you have nothing else to do, I tell you that Paul knew the world, and young men and young women when he said—"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He does not say that evil is certain to rise out of money or the desire to obtain wealth, but there is no kind of evil which has not at some time or other been traced to money. Evil may rise out of anything, but there is hardly any form of lust, lying, deceit, or selfishness which has not its root in this love of material wealth.

How fatal it is to family affection! How anxious people are to hear that will read, and when it is read it acts like a bombshell, for many there will never be friends again. The love of money often saps family affection. Oh it is sad to see children wishing for the death of parents; it is sad to know that you are wishing to see your mother ready for the grave, and sad to hear the son saying of the father with regret—"Oh, the old man is tough! He got through last winter, and he is as hale and hearty as ever;" and you are watching like a bird of prey for the time when you will come into possession of his money. A few days ago I saw a sorrowful picture of a dying camel in the desert, looking up to the cloudless heavens with its sad and weary eyes, whilst the vultures were sailing round and round overhead waiting for the time when they could pounce down upon him. Suppose that camel to be your own father and you watching to pounce down upon him. Perhaps this condition of things is very much the fault of parents, who not knowing the causes of human happiness and misery, train up their children to love wealth, and watch their daughters growing withered because they do not meet with a partner equal to the ambition or the avarice of the parents. Many good honest marriages, in which the affections would not have been sacrificed, might have been made had it not been for the avarice of the father and mother. Why do not the parents take a smaller house? Why are they not less ambitious, and why do they not let their sons and daughters settle for themselves? I am not speaking of any particular case, but dealing with general principles. Troubles thus heaped upon children by parents at last sap their affection, until finally the children wish that their parents were dead, and the parents think their children a nuisance.

Then there is the taste for horse-racing. It is not necessarily cruel to drive horses fast, or to take an interest in horses; they were made on purpose to go fast, which the ox was not; there would be great cruelty in driving an ox in the same way. Cruel things are done on the turf for the love of money. Wives' fortunes are spent and men ruined;

their children's prospects and their own honour are wrecked at the same time. There is a gentleman well known in high circles for his habit of betting upon horses. His wife had diamonds at the bankers, and when he got into difficulties he took her jewels and had them replaced with paste. He did not stop there; he entered into wilder speculations. At last, one day, in despair he said to his wife: "I am ruined! We are both ruined! I am a lost man! We cannot meet our debts! We cannot pay our bills or our debts of honour!" She replied: "Well, it might have been worse. My jewels are at the bank. There is nothing I would not give to see you happy. Come, let me be your saviour, and save you now? Take the jewels; I only wore them to please you!" And the wretched man stood there and listened to this appeal! Oh, my friends, what were the feelings of that man? He pushed her from him, and said in a hoarse kind of groan: "They are gone! They are all gone! Paste! Paste! Paste!" I would not have stood in that man's shoes for all the gold in Lombard-street.

You must not suppose that it is very miserable to be poor. Where people acknowledge their position and perform their proper responsibilities in life, they are surrounded by friends who love them for themselves. It is a new world to descend from the mountain heights of wealth into the poverty where people are surrounded by true friends. But there is another side to the picture. What are we to do with the man who pierces himself through with many shafts—with more shafts than ever pierced St. Sebastian—because he will "keep up appearances," and dares not retrench? Misery! He keeps up an outside appearance of wealth, but is pinched and miserable. Oh friends, of such stuff is madness made, and from this position spring many suicides. I can see a scene where a man has sat down and thought, and thought, and thought about the state of his wife and family when they shall discover that they have been brought to ruin, and one afternoon that man goes out, alone, by the sea-side. I watch him as he walks into the water, and a cold mist seems to come up and hide him from me, but I hear a splash! There is no second splash; there is no struggling, and nobody has seen the act. He is a man who has fallen into temptation. Next day the papers say that he walked too near the precipice; that his foot slipped, and unfortunately he fell into the water, and the jury return a verdict of "accidental death."

I hear sometimes of people going mad about religion. I wish to God people would go mad about it, for what I see is that they go to sleep about it. I should like religion to reach that wretched man who is making money in improper ways; and if it is necessary to pass him through a little madness before reforming him, I should like to do it. Softening of the brain is one fruit of too much attention to the getting of money. A man's head becomes less and less steady, and at last on the Stock Exchange they say, "What has become of Smith? What has become of Jones?" and the reply is, "Oh, he's seedy—gone away for his health." Yes, and he will never come back again. Perhaps he may be met in the street buttoning up his shabby coat, and holding it not to let you see that one of the buttons is off. What is the matter? "He is gone—broke—done for." He has fallen into temptation. Thus do people drown themselves in perdition and destruction. When I see a conceited young fellow thinking that his father did not know how to make money, and that he does, when he comes down with a run I feel no regret.

The Psalmist tells that when he saw the wicked rich and flourishing, the problem was too hard for him until he went into the House of the Lord; then he saw the end of that man, and learned how every tree which the Father has not planted Himself, must sooner or later fall and be rooted out. In the House of the Lord I learn spiritual principles, I learn the laws of the Divine Government of the world, and see how those people have been placed in slippery places, and how Thou, O Lord, casteth them down. Money is a great power. I have none. I wish I had more; and if I had, I think I should use it better than other people; but perhaps I should not. When I see people I wish to help, I do not like coming to you asking for money, although I do so sometimes, for I know

many cases in which help to the extent of five or ten pounds would do great good, and I do beg of you pretty considerably. You have your wealth in trust, and how shall they that trust in riches enter the kingdom of heaven? It is a trust placed in your hands by the Heavenly Taskmaster, to be used. How have I acquired my wealth? ask yourself. By deceit? by a swindling contract? How is it that I have so much money in my bank? You can hardly make money fast without making it in a wrong way; I do not say that it is impossible to do so, but it is improbable; for, if you give the public an honest equivalent for their payments, wealth comes in slowly. Do you say, "I am a selfish man? I have lived mostly for myself, but sometimes I have thrown a handful of money away." If so, you had better have kept it in your pocket. To do good, its dissemination should be guided by intelligence and by love. I have seen many a poor man demoralised by sudden wealth; then it is good-bye poor relations; good-bye honest friends; good-bye purity of life; good-bye conscience, and good-bye religion. A man's position in life has a moral influence upon his actions. "Lay not up for yourselves treasures where moth and rust doth corrupt, and where thieves break through and steal." Lay up treasures for yourselves in heaven; not the distant heaven of which many speak, but the heaven here—the kingdom of heaven within yourselves; the heaven of a good disposition; of generous aspirations; the heaven of being in possession of a clean heart and clean hands; the heaven of the capacity for enjoyment, which shall turn all things by divine alchemy into pure and living gold, into treasures of character, treasures of manhood, treasures of nobility, treasures of sensibility to spiritual things; for "where your treasure is, there will your heart be also."

Poetry.

THE FRIGHT OF ROWLEY HILL.*

(From the "Boston Transcript.")

I.

ABOUT a century since—accounts are vague—
In seventeen eighty-one or eighty-two,
(It matters little, since the account is true,)
A wild commotion was created here,
By the first symptoms of the witchcraft plague.
One Hannah Hazen, whom report speaks well,
Was weaving as the dusk of evening fell,
When strange, mysterious noises caught the ear,
And fear seized all, and rumour filled the air.
In flocked the neighbours, all agape, to see
The fair, sweet worker of iniquity;
But stood aghast, with superstitious stare,
When thump, thump, thump, came from the walls about,
As if some prisoned fiend would beat his dark way out.

II.

Chair, table, all things fled her evil look;
E'en the old meal-chest edged and edged away,
Though weighted with the gossips of the day;†
Like chattering teeth the latches rattled wild,
And where she trod the whole house shuddering shook.
The clergy were called in to exorcise
So foul a spirit in so fair a guise;
But no rebuke availed, severe or mild,
And consternation sat on every face!
When from abroad the goodman now returned,
With wrath indignant from his house he spurned
All who had seen or sought its dark disgrace—
Not doubting what occurred, but yet too wise
To give his influence to the ungodly sacrifice.

III.

This prompt, decisive, vigorous act of one
Who thought delusion better silent die
Than suffer the surviving infamy
That gives old Salem her unenvied fame
For deeds of violence in wild frenzy done,
Was done through love, not blind fanatic zeal,
He felt for truth and love as all should feel,
And saved the old town the ever-during shame
Of punishing, for no conscious fault or crime,
One he would shield, but whom the righteous few
Who wagged their heads, and knew just what to do,
Would, in the darkness of that troubled time,
Have dragged to martyrdom had he joined the cry
Of the unreasoning crowd that Truth would crucify.

* Now known as Spofford's Hill, in Georgetown, which was formerly a part of Rowley.
† It is said the heavy oak chest hitched inch by inch across the room, with two or three men upon it; that the latches of the doors flew up and down violently when she approached them, and things generally seemed bewitched by her. The story is here given as the writer heard it in childhood from the old people of the place. The head of the house was away at the time, but laid about him in good round terms when he returned, and was ever afterwards averse to having the matter brought up. The house was burned soon after, but to this day the spot where it stood is pointed out as one of historical interest.

IV.

When, Hagar-like, the maidon fled in grief,
The chairs resumed their places, prim and stiff,
The tablos ceased their rôle—all looked as if
No masquerading e'er had set them out
To revel in their master's absence brief.
So quiet reigned once more, and all went well
Till to the flames the house a victim fell,
As 'twere the scene of this unseemly rout
Should from the mind of man be swept away.
But mothers whispered to their babes the tale,
Tradition caught it up, till like a sail,
Lost in the purple depths of dying day,
This little glimmer from the long ago
Flashes upon the verge, ere all is sunk below.

HENRY HENDERSON.

A SURPRISE.

BY MRS. EDNA HALL, OF BOSTON, U.S.

THIS poem was frequently recited in private, in some of the first circles of London society, by Mr. Massett, of Boston, otherwise "Jeemes Pipes, of Pipesville." It was quoted some time ago in *The Spiritualist*, but as the name of the writer was then unknown to us, and as the poem has just been sent us from America with a request that it be published, and as in consequence of the unceasing steady rise in circulation of this journal it can now be brought before a much larger body of readers, we reprint it:—

"She is dead!" they said to him; "Come away;
Kiss her and leave her—thy love is clay!"
They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;
Over the eyes which gazed too much,
They drew the lids with a gentle touch;
With a tender touch they closed up well
The sweet, thin lips that had secrets to tell:
About her brown and beautiful face
They tied her veil and her marriage lace;
And drew on her feet the white silk shoes—
Which were the whitest—no eye could choose!
And over her bosom they crossed her hands—
"Come away," they said, "God understands!"
And there was silence, and nothing there
But silence, and scents of eglantere,
And jasmine, and roses, and rosemary,
And they said: "As a lady should lie, lies she."
And they held their breath as they left the room
With a shudder, to glance at its stillness and gloom.
But he who loved her too well to dread
The sweet, the stately and beautiful dead,
He lit his lamp and took his key
And turned it. Alone—ho and she.
He and she; yet she would not speak,
Though he kissed, in the old place, the quiet cheek.
He and she; but she would not smile,
Though he called her the name she loved erewhile.
He and she; still she did not move
To any passionate whisper of love.
Then he said: "Cold lips and breast without breath,
Is there no voice? no language of death?"
"Dumb to the ear and still to the sense,
But to heart and soul distinct, intense?"
"See, now; I will listen with soul, not ear;
What was the secret of dying, dear?"
"Was it the infinite wonder of all
That you ever could let life's flower fall?"
"Or was it the greater marvel to feel
The perfect calm o'er the agony steal?"
"Was the miracle greater to find how deep
Beyond all dreams sank downward that sleep?"
"Did life roll back its record, dear?
And show, as they say it does, past things clear?"
"And was it the innermost heart of the bliss
To find out so, what a wisdom love is?"
"O, perfect dead! O, dead most dear!
I hold the breath of my soul to hear!"
"I listen and listen and you do not tell,
As high as to Heaven, as deep as to hell."
"There must be pleasure in dying, sweet,
To make you so placid from head to feet."
"I would tell you, darling, if I were dead,
And 'twere your hot tears on my brow shed."
"I would say, though the angel of death had laid
His sword on my lips to keep it unsaid."
"You should not ask vainly, with streaming eyes,
Which of all death's was the chiefest surprise;"
"The very strangest and suddenest thing
Of all surprises dying must bring."
Ah, foolish world! O, most kind dead!
Though he told me, who will believe it was said?
Who will believe that he heard her say,
With the sweet, soft voice, in the dead old way—
"The utmost wonder is this; I hear
And see you, and love you, and kiss you, dear."
"And am your angel, who was your bride,
And know that though dead I have never died?"

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned—copies should be kept by the writers.]

THE SPIRITUALISM OF DR. ROBERT CHAMBERS.

SIR,—Last week's number of *The Spiritualist* contains an extract from the *Spiritual Magazine* which much surprised me, Mr. Howitt therein writing as though a certain change had come over Dr. Robert Chambers's views towards the close of his life, with regard to Spiritualism, in which he was so firm a believer, the result of this change, Mr. Howitt tells us, having been the destruction by Dr. Chambers of an unpublished work in which he had still farther carried out his views in the track of *Vestiges of Creation*. Now I can hardly think that the immolated MSS. could have been purely of the same character as the *Vestiges*, for to my certain knowledge Dr. Chambers adhered to the principles of that work to the end of his days, and during his last illness derived deep satisfaction from a volume by Mr. Darwin, which had just then appeared. I have it from one of his daughters, that after she had one day read out to him a portion of that volume, he exclaimed, "Oh, this has been a great refreshment." To these words having been uttered by Dr. Chambers Mr. Darwin can testify, as they were reported to him.

JANE H. DOUGLAS.

81, South Audley-street, Jan. 21.

SIR,—As an interest seems to be attached to the fact of the late Dr. Chambers's belief in Spiritualism, I may as well say that he and I commenced the investigation together at the house of our mutual friend, the late Dr. Samuel Brown, then residing in Bayswater. We three met frequently with a Mrs. Haydon, who, I think, was a medium from America. Dr. Chambers, as well as Dr. Brown and myself, did certainly then believe in the genuineness of the facts of the noises called raps, in the movements of the table, and in an intelligence in clairvoyance or thought-reading, as the case might be—that is, in circumstances spelt out by the sounds which were only known to Dr. Chambers himself. Afterwards Dr. Chambers went fully into the investigation with a member of his own family; but there were private objections to making this public in addition to those connected with business matters, his brother, and the journal. These additional reasons I refrain from particularising.

As to the *Vestiges of Creation*, the theory of that book was not so directly opposed to Spiritualism as the natural selection theory of Darwin and Wallace, because it supposed occasional "leaps" which might have a spiritual origin in "occasional causes," which he curiously illustrated by some singular facts in numbers brought to light by Babbage's calculating machine, of an unexpected alteration in the order of sequence. Mr. Darwin's theory is fast becoming discredited, and I think that the theory of Robert Chambers may come to the front again, perhaps under Dr. Blake's notion of "the universal solvency of time"—whatever that may be—"undisgraced by the approbation of modern materialists"—whatever that may mean.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer, Jan. 21st.

SIR,—Mr. William Howitt's letter in last week's *Spiritualist*, recalls in so vivid a manner the happy hours I spent with the illustrious Spiritualist, Dr. Robert Chambers, that I feel impressed to corroborate the letter of his friend.

In the year 1856 I was invited to spend a few days with his son-in-law, then in Sheffield, where I had the pleasure of making Dr. Chambers' acquaintance under circumstances which admitted of no bar in exchanging opinions, pure and truthful. At that time I was still shaky in my belief of the spiritual nature of the phenomena, so I boldly advanced doses of scepticism obtained from the Professors of "Matter" in Bonn. The heroes of materialism in Germany then commanded respect for their boldness in cutting through theological fences, and they have produced a crop of youngsters—especially of the anti-Christian type—who inoculate with arrogant impertinence those who have not quite disposed of higher views and natural instincts. I, too, had a touch of the complaint then, and fired away. I shall never forget the penetrating but kindly eyes of that perfect gentleman fixed upon me, and his words: "The facts of Spiritualism are undisputably genuine when tested by competent and honest men; but it may to some be advisable to conceal them—to *conceal* to *deny* them." Then he looked round the company, evidently waiting for the response of somebody "up to the mark," and afterwards he gracefully turned the conversation into another channel.

C. REIMERS.

Ducie Avenue, Manchester, Jan. 21st.

A SEANCE WITH MR. EGLINTON.

SIR,—As one of the privileged few present at Mr. Blackburn's *séance*, held at the rooms of the British National Association of Spiritualists on Thursday evening last, with Mr. Eglinton, medium, I should like to testify to one or two leading features of that event, a fuller account of which will doubtless be forwarded you by some other correspondent.

At the dark circle a lady sat to the right of the medium, and a friend who accompanied me to the left, and he confirms me in the statement that the medium was levitated as high as he and the lady could reach, both holding the medium's hands; that the chairs of all three were removed from beneath them while every member of the circle held hands.

The next feature is that in addition to the usual unaccountable phenomena so frequently reported at cabinet *séances*, I was invited within the cabinet, and while there I placed my hands lightly on the shoulders of the medium, and in a few minutes the top bar of the chair was lifted off the socket and thrown on to my feet. I may state that I

had tied the medium myself to this very part of the chair, while in addition the medium was secured by sewing his coat-sleeves together behind him, by sewing his coat in front of him, and covering him with a kind of bib that was fastened all round the upper part of his person, and by the strings of which I had tied him to the chair. The strings had been taken off the bar without untying the knots. The medium was examined several times during the *séance*, and he was always found secured in exactly the same condition as when originally placed in the cabinet.

It is but fair to state that my first impression, when the top bar of the chair came off, was that the medium had leant back and broken it off while convulsed. But on examining the bar I saw it had not been broken, but forced up off the socket, and a minute's reflection showed me that had the medium broken it off, it must have then hung by the strings by which I had fastened the medium to it. G. R. SMITH.

Reading, January 22nd, 1877.

HELP FOR MRS. LAWRENCE.

SIR,—I hope you will allow me to make an appeal, through your hospitable columns, on behalf of the wife and children of Mr. J.W. Lawrence, who has lately been condemned to three months' imprisonment, leaving his family with very scanty means of support. Mrs. Lawrence's business is mantle-making, but her sewing-machine, which is essential to her work, has sustained an injury, which she is not able to repair, and as her children are both under two years of age, she cannot leave them to seek for work away from home.

A little aid, either in the shape of work or money, would, I think, be well bestowed in such trouble as that of Mrs. Lawrence. I have already received a few small sums, and will gladly take charge of any more that may be entrusted to me on Mrs. Lawrence's behalf.

EMILY KISLINGBURY.

38, Great Russell-street, London, W.C.

[We print this letter on the ground that Mrs. Lawrence is in trouble and requires help, and on the ground that, although we hold no conclusive evidence that Mr. Lawrence is either a Spiritualist or a medium, a Court of Justice cannot fairly deal with a case like his, unless by the evidence of experts or otherwise it is made fully conversant with the nature of genuine materialisation phenomena. Who would ask an uninformed British jury to decide a technical point relating to the correlation of the physical forces?—Ed.]

MR. RIKO'S WORK ON SPIRITUALISM.

SIR,—A new book on Spiritualism has appeared in Holland. It is the most elaborate work on the matter in the Dutch language, and will no doubt have, if not at first a great run, much influence on the minds of thinking and unprejudiced people.

The writings of Mr. A. R. Wallace, Mr. W. Crookes (illustrated with the same engravings which appeared in the *Quarterly Journal of Science*), and Mr. C. F. Varley are nearly fully translated. The author, who is a well-known inquirer amongst Spiritualists, gives further on the opinions of the following scientific men:—A. von Humboldt, C. Flammarion, H. Goldsmith, Dr. N. Wagner, Professor Butlerof, Professor D. Gunning, Professor W. Ostrogradsky, Dr. Sexton, Victor Hugo, Professor Max Perty, Fichte, Fiquier, De Moigno, Serjeant Cox, and several others. He (the author) shows that not only has he had a good deal of personal experience, but that he has carefully read everything published on the matter in America, England, and upon the Continent, and his own philosophical conclusions are those of the more advanced and instructed Spiritualists. The celebrated seer and author, Andrew Jackson Davis, finds his due place in this interesting book; the St. Petersburg Committee's decisions, and the Slade case, render the book still more valuable, so it will take its place in Dutch literature, to help to show up the arrogance of scientific men in attempting to deal with matters which they do not understand, in consequence of not having studied them.

A DUTCHMAN.

VACCINATION DIRECT FROM THE CALF.

SIR,—The Government of Belgium for some time has only supplied vaccine lymph drawn directly from the calf.

I recently obtained some of this true vaccine lymph, and having purchased a young calf I have succeeded in vaccinating him and in obtaining a limited supply of direct lymph.

There can exist no doubt that this calf lymph is not only more powerful in preventing small-pox than the enfeebled lymph now in use, but in its use there is no possibility of communicating those constitutional diseases so well understood by medical men and so much dreaded by a large proportion of the population.

It has always appeared to me that a government which insists on compulsory vaccination should take steps to supply the best possible vaccine lymph, as in Belgium. But, as our government is not a paternal one, I have, in the meantime, taken action as above, and I shall be glad to give further information on personal application, or on receipt of an envelope stamped and fully addressed.

Should this movement be appreciated by the public, it is my intention to maintain a regular supply of direct vaccine lymph from a succession of young healthy calves.

GEORGE WYLD, M.D.

12, Great Cumberland-place, Hyde-park, W.

[There are great differences of opinion among Spiritualists as to the value of vaccination, and were it not for the circumstance that there are reactions between body and soul, it would be difficult to see what the subject has to do with those pagos. Therefore, if contention arises on the subject, correspondents must confine themselves to vital points, and make their letters as short as this one from Dr. Wyld.—Ed.]

THE APPARITION OF MAJOR BLMBERG.

SIR,—Allow me to thank "M.A., Oxon," for his information on this subject of the apparition of Major BlMBERG.

I did not know that the story had been in print before in any form,

in which names or authorities were given, though I believe the substance of it appeared in an article in *Once a Week*. The informant from whom I had it was a valued friend and old schoolfellow of Mr. De Morgan, who had a high opinion of him in every way, and I know, relied entirely upon his accuracy.

Mr. Reece was the owner of a large plantation in Barbadoes, and held for some years a high situation in the island. As he was well acquainted with everything connected with the government and social arrangement of the West India Islands, he is not likely to have made any mistake in stating that Colonel Stewart was Governor of Dominica.

I hope this question may be satisfactorily cleared up, for any discrepancy, especially so great a one as that pointed out, would throw discredit on the whole story, and render it of no value.

S. E. DE MORGAN.

WILLIAM LAWRENCE.

SIR,—In the *Dispatch* of last week there appears a paragraph to the effect that Mr. Lawrence had never been recognised as a genuine medium by the Spiritualists, who had had him at their Rooms in Bloomsbury on two occasions to test him, but he failed on both occasions to give them satisfactory evidence of his powers. I am not sure that I am quoting correctly, as I have not a copy of the paper by me, and I did not attach any weight to it at first; but to-day I heard it spoken of as proof against Lawrence. Now, sir, many besides myself can bear testimony to his medial powers for the production of the usual physical phenomena, and on one occasion of which I am aware he sat under test conditions, and several drawings of heads were produced, of which one was framed and preserved by the South London Association. As regards his materialisation powers I know nothing, they having commenced after I was connected with him in the Association. According to your article in *The Spiritualist* of January 19th, you are ignorant of what the *Weekly Dispatch* asserts (no doubt on good authority), and it would be well to have, if possible, an authoritative denial of it.

J. BURTON, formerly Hon. Sec.
to the South London Association of Spiritualists.

87, Inville-road, Walworth, S.E.

HEALING MEDIUMSHIP.

SIR,—Knowledge is valuable chiefly in proportion as it is practical and useful. It dispels the darkness which naturally broods over the understanding, and dissipates a thousand superstitious notions and idle terrors by which man has been frequently held in cruel bondage. Therefore, every one who sincerely loves truth, and desires the improvement of mankind, will diffuse light around him as extensively as he can, without the least fear of its ultimate consequences; since he knows for certain, that in all cases whatever, wisdom exceeds folly, and light is better than darkness.

I feel it a pleasure, as well as my duty, to put a statement of facts before your numerous readers, in connection with the healing powers of Mr. De Caux. Early in April of last year I caught a severe cold, and, although numerous remedies were tried, failed to get clear of it. I went to the country in June; and on returning to town, and feeling no better, put myself under medical advice. After two months' treatment I got much worse, and so dissatisfied that I left my first medical man, and consulted another doctor. My general health now began to give way, and I felt very weak, especially in the spine. This continued, more or less, up to the beginning of January, when I was seized with a severe attack of pleurisy and congestion of the lungs. My medical adviser blistered me every other day, and kept up a continual treatment of iodine, painting, poulticing, and drugging. A lady friend, hearing of my illness, and having herself received much benefit from Mr. De Caux's treatment, kindly sent him to me. On Wednesday, January 10th, he first visited me, and having laid his hands on the affected parts, and manipulated me all over for some considerable time, I felt decidedly better, the pain greatly lessened, and all languidness taken away. After three visits all pain had gone, and I was able to converse freely on the interesting topics of the day, and by the following Monday sufficiently able to go out and enjoy a long walk. Rapid improvement followed each succeeding visit, and I am now perfectly recovered, feeling, both physically and mentally, better than I have done for years.

After Mr. De Caux's first visit, I left off taking drugs, and allowed my visiting doctor to do nothing but sound me. I may state that he is quite surprised at my quick recovery.

I have no hesitation in giving my testimony to the remarkable power possessed by Mr. De Caux, and should be wanting in gratitude to my own friends and your readers, as well as to himself, if I failed to make known as widely as possible one of the greatest blessings bestowed on man, and within the reach of us all. I shall be pleased to give full information to any who may wish to know more of this treatment.

ALEXANDER BAIRD.

9, Compton-street, W.C., January 23rd, 1877.

THE SLADE APPEAL.

THE hearing of this appeal at the Sessions House, Westminster, will begin, and perhaps end, next Monday, and, were it not for personal sympathy for the temporary trouble to Dr. Slade, the result, whatever it may be, might be regarded by Spiritualists with supreme indifference. Several mediums in England obtain "direct writing" phenomena, and in two or three years the whole of the intellectual public will be fully aware of the reality of the facts, and the conditions under which they occur. This knowledge will then be applied by the many, as it is now by the few, to the assertions of Messrs. Lankester and Donkin, and the whole nation will draw strictly just conclusions, which, like the world's verdict in the Galileo case, will live in history for all time.

THE UTTERANCES OF A MOUTHPIECE OF A CONSERVATIVE GOVERNMENT.

MR. STAVELEY HILL, Q.C., and Mr. Cooper prosecuted on behalf of the Treasury, in the recent case of William Lawrence, an alleged medium, and Mr. Staveley Hill is reported in the *Evening Standard*, of January 15th, to have spoken in court as follows:—

"He might say that a system of fraud, by means of what was called Spiritualism, was carried on through the length and breadth of the land, and the jury would agree with him that it was a system of fraud and imposture, and was a mode used by the prisoner for the purpose of obtaining money by false pretences."

The above is a virulent attack upon a large number of honourable and truthful subjects of the Queen, unless Mr. Hill pleads that the word "called" alters the meaning which the general tone of the sentence conveys to readers. Perhaps there is no more unsatisfactory, no more unproductive way of expending the funds of heavily-burdened British taxpayers, than in law; and at the present time there are far more lawyers in the legislature than is conducive to the national welfare, therefore a searching examination should be made of the sums spent by the Government in litigation. Spiritualists, especially, should make inquiry into the national expenses incurred in the Lawrence, Monk, and Slade cases, and into the way in which the accounts are kept and published, for it is anything but pleasant to be taxed to encourage the throwing of a great slur upon a great truth, and this, too, under the auspices of the Government.

SPIRITUALISM IN LIVERPOOL.

ON Sunday last Mr. J. J. Morse delivered two trance addresses at Meyerbeer Hall, Liverpool; that in the morning was entitled "Spirit Communion as Viewed by the Spirits," that in the evening "Spirit-Life; its Punishments." In the former discourse he dwelt more particularly upon the object, mission, and importance of angel communion, as in the providence of God destined to counteract the repulsive teachings of this materialistic age. His evening address tended to show that the chastisements of the future life were severe, prolonged, and reformatory, and that there was no remission of sin without adequate repentance and contrition of heart.

At Mr. Morse's evening address, Dr. William Hitchman, president of Liverpool Association of Spiritualists, took the chair, and in reply to a question submitted to him in writing, namely, "What does Spiritualism teach?" made the following remarks:—

It proves demonstratively that death is the gate of life, that angels visit mortals, and commune with them, visibly and invisibly; that man is not "fallen," but slowly rising from sphere to sphere, in endless progression, according to desert; that "sinners" are not cast hopelessly away, but punished with a holy and purifying chastisement, in a veritable spiritual crucible of sorrow and suffering. It preaches a gospel of glad tidings; that God is our Father and Friend, eternally; that the Infinite Spirit of the universe has written no infallible book, creed, or articles for our learning, except the facts and phenomena of nature, and human nature; that as progressive beings, here or elsewhere, we must not prostrate our reason, our conscience, and our certain knowledge at the altars of superstition and mythology, however popular, fashionable, or orthodox. Spiritualism teaches us that "the world, the flesh, and the devil" must be mortified; that in other words, all the vicissitudes, anxieties, and disappointments of our earth-life, are ordered for wise ends, and that their issue will be more light, greater purity, and serene peace. Men must not regard theological definitions more highly than they deserve, but rest their supreme happiness in peace with God, peace with man, and communion with holy angels; they then cannot fail to be eventually virtuous. Spiritualism, in short, teaches us to have faith in God and goodness, and with this goal before us His blessing is always insured.

AMERICAN INTERVENTION IN THE SLADE CASE.

The Banner of Light of January 13th contains a memorial to the American Minister in London, which will shortly be extensively signed, calling his attention to the prosecution of Dr. Slade. It, among other things, speaks against a legal authority making "his own experience the measure of what nature permits in the way of phenomena," and concludes thus:—"Under these circumstances we, the undersigned, Spiritualists and non-Spiritualists, think we are justified in calling on your Excellency, the American Minister at the Court of St. James, to give to this case your especial attention, and to see to it that an American citizen, accused under an antiquated law of which he was not cognisant, of a questionable offence, and made the victim of a Government prosecution, is not grossly wronged and outraged through an ignorant misconception of the medial phenomena occurring in his presence." The attention of the American Minister should also be called to the way in which the case has been prejudiced by the lower sections of the English daily press.

HIGH COURT OF JUSTICE.—EXCHEQUER DIVISION,

JANUARY 29TH.

(Before the Lord Chief Baron and Baron Cleasby.)

MONCK, APPELLANT, AND HILTON, RESPONDENT.

THIS was what is commonly called the Huddersfield Spiritualistic case, in which the appellant, known as Dr. Monck, had been convicted by the justices of the borough as a rogue and a vagabond, at the instance of the present respondent, Mr. Henry Hilton, the chief constable of the borough. The matter would have come before the Divisional Court of Appeal from Inferior Courts, but that court has been, from the want of judges to attend, practically abolished, and the cases have now been transferred to the three common-law divisions.

Mr. Matthews, Q.C., and Mr. Lockwood were counsel for the appellant, Francis Ward Monck; Mr. Poland was for the respondent, Hilton.

Mr. Matthews read the case stated for the opinion of the Court. It set out the circumstances of the trial at the Petty Sessions at Huddersfield, on November 11th last, Francis Ward Monck (appellant) being brought up in custody of Chief-constable Hilton (respondent). The justices of the peace stated the main points adduced in evidence, and the conclusions to which the testimony led them, and the document thus concluded:—

It was contended on the part of the appellant that the Vagrant Act was intended to apply to gipsies and other wandering and homeless vagabonds, and that this was no offence within the meaning of section 4 of the said statute, 5 George IV., c. 83, and the case of Johnson (appellant) v. Fenner (respondent), 33 *Justice of the Peace*, page 740, was cited in support of this view. We, however, being of opinion that the evidence given before us brought the case within the operation of the said 4th section of the Act 5 Geo. IV., cap. 83, gave our determination against the appellant in the manner before stated. The question of law arising on the above statement for the opinion of this Court, therefore, is whether we, the said justices, were correct in our view of the law, that the appellant was a rogue and vagabond within the meaning of the said 4th section of the Act 5 Geo. IV., c. 83, he having, in our opinion, upon the evidence before us, attempted to deceive and impose upon her Majesty's subjects by using subtle craft, means, and devices. If the Court should be of opinion that the said conviction was legally and properly made, and the appellant is liable as aforesaid, then the said conviction is to stand; but if the Court should be of opinion otherwise, then the said conviction is to be quashed.

Given under our hand this 27th day of November, 1876.

(Signed)

JOHN F. BRIGGS.

W. R. HAIGH.

T. WALTER BROOKE.

ROBERT SKILBECK.

Mr. Matthews said the only material words of the Rogue and Vagrant Act, 5 Geo. IV., cap. 83, sec. 4, are these: "Every person pretending or professing to tell fortunes, or using any subtle and corrupt means or device, by palmistry or otherwise, to deceive or impose upon any of his Majesty's subjects, shall be," etc. And the question is whether the facts set out constitute an offence under these words.

Baron Cleasby: The question is whether there has been any attempt to deceive or impose by the appellant.

Mr. Matthews: That is one part. The other question is whether the words "by palmistry or otherwise" include a case of this kind. I contend that they do not. This Act, as well as the older statutes, was directed against Egyptians or gipsies, and their practice of telling fortunes by looking at the lines in the palm of the hand, or by some similar mode, and they do not, in the least, apply to spiritual manifestations, even if they were for the purpose of deception.

Baron Cleasby: The question is whether the appellant attempted by subtle and corrupt means to deceive or impose upon any of her Majesty's subjects.

Mr. Matthews: If you split up the words of the section in that way, they would include any attempt to deceive; but I say the Act applies only to the distinct class of cases which I have mentioned.

The Lord Chief Baron: Pretending to bring spirits from another world, and they did not come—would not that be a false pretence and a deceiving of her Majesty's subjects?

Mr. Matthews: You might say the Act includes a conjuring trick which is performed every night in London, such as taking a pocket-handkerchief out of a man's pocket by legerdemain.

The Lord Chief Baron: But that would not be supernatural.

Mr. Matthews: The Act does not use the word "supernatural." There is an immense variety of deceitful things, even pretending to some occult force, which do not come within the statute—such, for instance, as casting the horoscope. The Act does not apply to the automaton chess-player, which has deceived her Majesty's subjects, and the secret of which has never yet been discovered.

Baron Cleasby: Oh, yes, it has been discovered.

Mr. Matthews: But Psycho has not been discovered yet, though he nightly plays whist, and the public have flocked to see him from all quarters. Clearly he does not come within the Rogue and Vagabond Act. The words of the Act of Geo. IV. are taken almost verbatim from the old Acts directed against Egyptians or gipsies, dating from the reign of Henry VIII., and which deal with offences such as palmistry, and do not include the invocation of the spirits of deceased persons. Down to the reign of Geo. II. the Acts are directed against conjuration, and make it penal to pretend to be a witch or conjurer. Conjuring departed spirits is not done by palmistry, and does not come within the old Acts. No doubt, in the reign of Elizabeth, if a gipsy endeavoured to invoke the spirit of a deceased person, he would have been burnt or hanged.

The Lord Chief Baron: I have not referred to the time of Elizabeth.

Mr. Matthews then cited the case of "Johnson v. Fenner," vol. 33 *Justice of the Peace*, 740, in which it was found by the special case that

the defendant Johnson was standing on a chair in an open public place, and offered to the surrounding crowd parcels in which he had apparently placed silver coin. Johnson first dropped half-a-crown into a parcel, and did the same thing a second time, and then apparently dropped in a florin, offering it for sale. He asked if any one would buy the money for 1s., and a person in the crowd paid that amount for the parcel, which on being opened was found to contain only 1d. Johnson was convicted, but the case went before the Lord Chief Justice and Justices Mellor and Hannen, and the argument then used was that the conviction by the magistrate was wrong, for the offence must be ejusdem generis with palmistry in order to render the person liable under the Vagabond Act. In delivering judgment, the Lord Chief Justice held that the conviction was wrong, regretting that the prosecution had failed, and observed that the next time the defendant was caught he should be indicted for obtaining money by false pretences.

The Lord Chief Baron: Is your argument likely to last much longer, Mr. Matthews?

Mr. Matthews: I am afraid, my lord, it will occupy some time.

The Lord Chief Baron: I mean, on this point.

Mr. Matthews: On this point, my lord.

The Lord Chief Baron: Then the case must be adjourned until Friday next.

DR. TYNDALL ON SPONTANEOUS GENERATION.

LAST Friday night Dr. John Tyndall, F.R.S., delivered the first of the Friday evening lectures this session at the Royal Institution, and selected for his subject, "A Combat with an Impure Atmosphere." An hour before the discourse began the theatre of the institution was crowded. Among the listeners present were Sir John Lubbock, Bart., M.P., Admiral Sir H. Codrington, Lady Stanley of Alderley, Dr. Lyon Playfair, Mrs. Limond Strong, Mr. Grant Duff, M.P., Mr. William Spottiswoode, F.R.S., Dr. E. Frankland, F.R.S., Mr. F. J. Bramwell, C.E., Mr. G. Romanes, Mr. C. W. Siemens, F.R.S., and Mr. Warren de la Rue, F.R.S.

Professor Tyndall said that a year ago he had delivered a lecture in that institution, setting forth how germs floating in common air had the power of generating life in liquid infusions of vegetable and animal substances, and how, when such germs were filtered out, the solutions of organic matter exposed to the filtered air would keep free from putrescence for a lengthy, if not an indefinite, period of time. If unfiltered air were admitted to any of these solutions, they putrefied in a few days. He exhibited infusions of pheasant, herring, pork, beef, and mutton, which were as free from *bacteria* as when he prepared them a year ago. He then narrated how about three months since he attempted to similarly preserve infusions of hay, melon, cucumber, turnip, and other vegetable substances, but they soon swarmed with life, in spite sometimes of the previous boiling of the infusions for several hours. At last he discovered that, although the air in his boxes had been freed from floating particles, small bubbles of outside air were afterwards carried into them in the liquids introduced; these bubbles he finally got rid of by means of a "separation funnel." He also discovered that germs floating in air were much more difficult to kill by prolonged heat than those floating in water. Another source of failure was traced to the use of old hay instead of new hay. The germs connected with the former had dried, and experiments made in France with certain seeds from Brazil had proved that those thoroughly dried by time were more difficult to kill by hot water than others. The air in the Royal Institution Laboratory was very impure in the matter of germs, especially while samples of hay were about, so he repeated some of his experiments in the purer air of Kew, where he found that he could with less difficulty shut out floating germs. The results were altogether against the theory of spontaneous generation. When his results for a time appeared to be in favour of that theory, did he hold back their publication from fear of ridicule? No. There was a title which was becoming more and more a title of honour—he meant the name of a man of science, of which he should be altogether unworthy did he not tread all lower motives under foot, and did he not avow there, fully and fairly, that last year he had been in error. (Applause.) But the argument of Hume here came into play. When he looked into his antecedent experience it was more easy to believe in error in his manipulations, than to believe that his previous experience had been untrue. In the end he discovered the error in his later experiments, and found that his antecedent results were not invalid.

THE HAPPY MAN.—The happiest man I have ever known is one far enough from being rich in money, and who will never be much nearer to it. His calling fits him, and he likes it, rejoices in its process as much as in its result. He has an active mind, well filled. He reads, and he thinks. He tends his garden before sunrise every morning, then rides sundry miles by the rail, does his ten hours work in the town, whence he returns happy and cheerful. With his own smile he catches the earliest smile of the morning, plucks the first rose of his garden, and goes to his work with the little flower in his hand, and a great one blossoming out of his heart. He runs over with charity, as a cloud with rain; and it is with him as with the cloud, what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud that pours it out. The happiness of the affections fills up the good man, and he runs over with friendship and love—connubial, parental, friendly too, and philanthropic besides. His life is a perpetual "trap to catch a sunbeam," and it always springs and takes it in. I know no man who gets more out of life, and the secret of it is that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men, men of great social position; and if there is genius in America, I know that—but a happier man I have never known.—*Theodore Parker.*

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY.

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published so scientifically demonstrating the reality of some of the physical phenomena of Spiritualism. 6s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

WHAT AM I? Vol. II., by E. W. Cox, Serjeant-at-Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged Psychic Force unconsciously governed in its action by the thoughts of the medium or the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttleton. 2 Vols. crown 8vo. 15s.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 6s. 6d.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 5s.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; The Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; The Last Ecstatic; Matter and Spirit; The Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; The Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 500 pp. Cloth 10s. 6d.

ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell). 7s. 6d.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

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HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

A medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. Mediums are of both sexes.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy. Family circles with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance, while by sitting regularly two or three times a week the manifestations will rapidly develop.

Among the varied phases of the phenomena already observed by investigators may be noted the following:—Movement of physical objects, both with and without contact with the sitters; direct writing, drawing, and voices; entrancement; trance and inspirational utterance; temporary materialisations; involuntary writing; healing; visions; impressions; as well as many phenomena observed in the study of mesmerism and clairvoyance.

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